

TASTE.

A N

ESSAY.

By J. S. D. S. P.

Jonathan Swift?

The SECOND EDITION.



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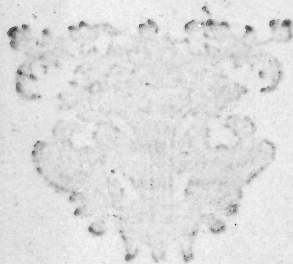
TESTAMENT

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ESSAY

BY A. B. P.

Second Edition.



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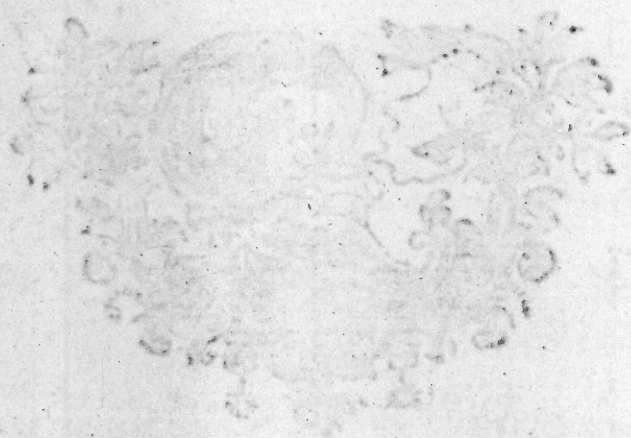
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T A S T E.

TASTE, as we here consider it, that is, in respect to Reading and Composition, is a delicate, lively, nice, and exact discernment of all the truth, beauty, and justness of those thoughts and expressions which are contained in a discourse. It distinguishes what is agreeable to the most exact decorum proper to
B every

every character, and suitable to the different circumstances. And whilst, by a fine and exquisite perception, it observes the graces, turns, manners, and expressions most capable of pleasing; it likewise perceives all the faults that occasion a contrary effect, and particularly distinguishes wherein they consist, and how far they deviate from the strict rules of Art, and the genuine beauties of Nature.

THIS happy quality, which is more easily perceived than defined, is not so much the effect of genius as judgment, and is a kind of natural reason brought to perfection by study. In composition it serves to guide and direct the Mind, using the Imagination without giving the reigns to it, but still retaining the superiority. It consults Nature in every thing, following her step
by

by step, and being a perfect representation of her. In the midst of riches and plenty, it is sober and reserved, dispensing duly and prudently all the beauties and graces of Discourse ; never suffering itself to be dazzled by what is false, how glaring soever it be. It is equally offended by saying too much, or too little, stopping exactly where it ought, and (*a*) cutting off, without pitty or reluctance, all that goes beyond what is beautiful and perfect. It is the want of this quality which occasions the fault of all corrupt styles, such as bombast, false wit and point, (*b*) when, as Quintilian observes, the genius wanteth judgment, and is deceived by the appearance of excellence.

B 2

THIS

(*a*) *Recideret omne quod ultra perfectum traheretur. Horat. Quicquid est ultra virtutem. Quintil.*

(*b*) *Quoties ingenium judicio caret, & specie boni fallitur. Quintil. l. 8, c. 3.*

THIS Taste, which is simple and uniform in its principle, varies and multiplies itself infinitely, but in such a manner, that under a thousand different shapes, in prose, or in verse, in a prolix or concise, a jocose or serious stile, it is still the same, and carries throughout a certain character of Truth and Nature, which makes it (c) perceived at first sight by every discerning person. We cannot say that the stile of Terence, Phædrus, Salust, Cæsar, Tully, Livy, Virgil and Horace are the same, (d) yet they all have, if we may so speak, a certain tincture

(c) *Quod sentitur latente judicio velut palato, ibid. l. 6. c. 6.*

(d) *Nec refert quod inter se specie differant, cum genere consentiant — Omnes eandem sanitatem elatentia ferunt: ut, si omnium pariter libros in manum sumpseris, scias, quamvis in diversis ingeniis, esse quendam judicii ac voluntatis similitudinem & cognationem. Dialog. de Orat. cap. 25.*

tincture of wit in common with them, and which, in this difference of genius and stile, brings them near, and unites them together, making a sensible difference between them and other writers who are not struck with this stamp of true antiquity.

I SAY that this distinguishing faculty is a kind of natural reason brought to perfection by study. In truth, all men bring this first principle of Taste with them into the world, as well as those of Rhetorick and Logick ; the proof of which is, that a good (e) orator hardly ever fails of the approbation of the multitude ; and that there is not in this particular, as *Cicero* observes, any difference in notion and

(e) *Nunquam de bono oratore, aut non bono doctis hominibus cum populo dissensio fuit.* Cic. in Brut. n. 185.

and taste between the ignorant and knowing.

It holds the same in Musick and Painting: A Concert, when it is justly composed through all its parts, and rightly performed, as well in respect to the instruments as the voices, gives a general delight; but if there happen to be any discord or harshness of sound, it displeases even those who are intirely ignorant of musick; they know not what it is that shocks them, yet find their ears offended; but it is because Nature has given them a taste, and a sense of Harmony.

In the same manner a well-drawn picture charms and ravishes the spectator, who has not the least notion of painting; ask him what it is that pleases him, and why it pleases him, he can give you no account,

account, nor assign the true reason ; but sensation has almost the same effect on him, that art and experience has on the skilful.

THUS much must be said of the Taste which we here speak of, (f) almost every-body have in themselves the first principles of it, altho' in the greater part of mankind they are less clear for want of instruction and reflection ; and they are even stifled or corrupted by a vicious education, or by evil customs, or by the prevailing prejudices of our age and country.

BUT how depraved soever our Taste is, it is not entirely extinguished, there remains always in men certain fixt proportions of it, deeply imprinted on their mind, in which
they

(f) *In sita sunt nobis omnium artium semina.*
Senec. de benef. lib. 4. cap, 6.

they agree and unite. When these secret seeds are cultivated with care, they may be brought to a clearer and more distinct perfection.

AND if it happens that these first notions are rouzed by a certain light, the lustre of it makes our minds attentive to all the unalterable rules of truth and beauty, which discovers the natural order, and necessary consequences, and serve them in the mean time as a model to make the application of it the more easy. We generally find that people of the best understandings, gladly reform their old mistakes, and correct the error of their former judgments, and return to what persons of a refined and approved Taste judge most proper, delicate, and exact, and, by degrees, draw others into it.

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WE may be convinced of this by the success of certain famous Orators, or of some celebrated authors, who, by their natural ability, know how to recall these primitive ideas, and revive these seeds that lye hid in the minds of all mankind. They soon reunite in their favour the approbation of those who make the best use of their reason, and presently carry away the applause of people of all ages and conditions, the ignorant, as well as the knowing. It would be easy to fix amongst us the date of this Taste, which reigns in every art, as well as in polite Literature, and the Sciences ; and by looking to the source of each of these, we shall find it is only a small number of happy geni who have procured this glory and advantage to their country.

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EVEN

EVEN those who, in the most improved ages, were illiterate, and unskill'd in the Sciences, did, however, receive a tincture of the reigning Taste, which mixes itself, without their perceiving it, in their conversation, in their writings, and in their manners ; there are but few of our martial men at this time, who do not write more correctly, and more elegantly, than Ville-Hardouin, and the rest of the Officers, who lived in an age that was still barbarous and unpolished.

IT may be concluded from all that I have said, that rules and precepts may be laid down concerning this faculty of judging, and I know not why Quintilian, who, with reason, set so great a value on it, should pretend that this quality could no more be attained by art,

(II)

art, than that of smelling and tasting, (g) unless he was unwilling to own, that there are some dispositions so rude, and so far from having this faculty, that it might persuade one to think it is in reality the gift of Nature alone.

I DO not even believe Quintilian's opinion to be true, in respect to the instance which he alledges, at least as to what concerns Taste. We need but enquire into what happens to certain Nations, which long habit strongly addicts to the most odd and extravagant Compositions. They readily agree in commending exquisite liquors, delicious meats, and dishes artfully prepared by a skilful hand : They soon learn to distinguish the nicety of the seasoning, when one

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who

(g) *Non magis arte traditur quàm gustus aut odor.* Quintil. lib. 1. cap. 5.

who is skilled in this way makes them observe it, and prefer them to the barbarous coarseness of their ancient food. When I speak thus, it is not because I find these nations much to be pitied for being deprived of this knowledge and art, which is become so fatal to us ; but we may judge by this of the resemblance that there is between Taste in respect to our senses and bodies, and Taste in respect to the mind ; and how far the former is necessary to represent the characters of the latter.

THE Taste of which we hear speak, and which relates to matters of Learning, does not confine itself to what we call Sciences ; it influences as it were imperceptibly other arts, *viz.* those of Architecture, Painting, Sculpture, and

and Musick. It is the same discernment which introduces every where the same elegance, symmetry, and order in the disposition of the parts, by which noble simplicity, natural beauties, a judicious choice of ornaments, attracts our observation. On the contrary a depraved Taste in these arts, hath always been the sign and consequence of the like in Learning. The crouded, confused, and barbarous ornaments of the ancient Gothick buildings, for the most part injudiciously placed, contrary to the best rules, and without just proportion, were the resemblance of the Writings of that age, and we can still discover in their Architecture, and in their Paintings, the style of their Compositions.

TASTE in Literature communicates

nicates itself both to publick behaviour, and our manner of living. To be accustomed to consult primitive rules in one particular, naturally leads us to do the same in others. (*b*) Paulus Æmilius, who was so skill'd, and so expert in every particular, having after the conquest of Macedon made a magnificent feast for all the Greeks, and observing that they found the oeconomy infinitely more elegant than is usual in a Soldier, he told them, that they were in the wrong to wonder at it, since the same genius which could rightly range an army in battle array, teaches us likewise how to order a fine entertainment.

BUT by a disorder altogether surprizing, and yet common, which

(*b*) Plutarch's *Life of Paulus Æmilius*.

which is an argument of the weakness, or rather corruption of human understanding, this very delicacy, this elegance, which Taste in Learning and Eloquence usually introduces in our manner of living; for instance, in regard to building and eating, begining by degrees to degenerate into excess and luxury, introduceth in its turn a corrupt Taste, both for Learning and Eloquence. It is this which (i) Seneca explains to us in a very ingenious manner in one of his epistles, where he seems to describe himself without perceiving it.

A FRIEND (k) of his asked him whence proceeded this alteration

(i) Seneca's *Epist.* 114.

(k) *Quare quibusdam temporibus provenerit corrupti generis oratio, quæris; & quomodo in quædam vitia inclinatio ingeniorum facta sit — quare aliàs sensus audaces & fidem egressi placuerint, aliàs abruptæ sententiæ & suspiciosæ, in quibus*

tion which we sometimes find in Eloquence, and which leads almost all understandings into certain defects ; as the affectation of bold and forced figures, daring metaphors, without caution or rule, such as short and sudden thoughts, which leave people rather to guess what they would say than express it.

SENECA (l) answers this question by a proverb in use among the Greeks, As a man's life is, so is his discourse. (m) As particular persons describe themselves in their discourse, so the stile in vogue is sometimes a representation of the manners of the Publick. The heart

quibus plus intelligendum est quàm audiendum : quare aliqua ætas fuerit, quæ translationis jure uteretur in verecundè.

(l) *Quem admodum unius cujusque actio dicenti similis est, figenas dicendi aliquando imitatur publicos mores* —

(m) *Talis hominibus fuit oratio qualis vita.*

Heart leads the Understanding, and imparts to it its vices as well as virtues ; when in our furniture, our buildings, (n) and our meals, we value ourselves for being distinguished from the rest of the world by new refinements, and by studiously seeking for whatever is out of common use ; the same Taste communicates itself to our Eloquence, and brings into it novelty and disorder.

THE (o) Mind that is not accus-
D tomed

(n) Si disciplina civitatis laboravit, & se in delicias dedit, argumentum est luxuriæ publicæ orationis lascivia — non potest alius esse ingenio, alius animo color.

(o) Cùm assuevit animus fastidire quæ ex more sunt, & illi pro sordidis solita sunt ; etiam in oratione quod novum est quærit — Modò id quod nuper increbuit, pro culpa habetur audax translatio ac frequens — Non tantùm in genere sententiarum vitium est, si aut pusillæ sunt & pueriles, autim probæ & plus ausæ quàm salvo pudore licet : sed si floridæ sunt, & nimis dulces, si in vanum exeunt & sine effectu, nihil amplius quàm sonant.

tomed to form the Manners by rules, will never admit them to govern in Stile, and will be for nothing but what is new, glaring, uncommon, and bold ; will mind no thoughts but such as are low and pueril, or daring, and extravagant even to excess ; will affect a laboured and ornamental stile, and glaring expressions, which have sound and nothing else : (p) This kind of faults generally spread by the example of some one person, who thereby acquiring reputation, it becomes the mode, and he gains an ascendant over the minds of others, and dictates to the rest of mankind. Then it is thought an honour to follow him, he is studied and imitated, and his Stile becomes the rule and model of the Taste of the Publick.

(p) *Hæc vitia unus aliquis inducit, sub quo tunc eloquentia est: ceteri imitantur, & alteri tradunt.*

Publick. (q) As luxury in habit and diet is a sign that the Manners of a Society are not well regulated, so licentiousness of Stile, when it becomes publick and universal, shews that their Minds are depraved and corrupted.

IN (r) order to remedy this, and form our thoughts and expressions in writing, we must purify the source from whence they flow. It is to the Mind that we must apply the remedy; when that is sound and vigorous, our Eloquence

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(q) *Quomodo conviviorum luxuria, quomodo vestium, ægræ civitatis indicia sunt: sic orationis licentia, si modo frequens est, ostendit quoque à quibus verba exeunt, procidisse.*

(r) *Oratio nulli molesta est, nisi animus labat. Ideo ille curetur, ab illo verba exeunt. — Illo sano ac valente, oratio quoque robusta, fortis, virilis est: si ille procubuit, & cetera sequuntur ruinam, — Rex noster est animus. Hoc incolumi cetera manent in officio, parent & obtemperant — Cum verò cessit voluptati, artes quoque ejus actusque marcent, & omnis ex languido fluidoque conatus est.*

is so too, but it grows feeble and languid when the Mind becomes so, and when it suffers itself to be weakened and enervated by pleasure and sensual delights: in a word, it is that which is the Master that commands, and which gives motion to all; and every thing else follows its impressions.

It is besides observed, that too laboured, and too abstracted a Stile, is a sign of want of genius. (s) Seneca would have an Orator (especially when he treats of grave and serious

(s) *Nimis anxium esse circa verba & compositionem, mi Lucili, nolo: habeo majora quæ cures. Quære quid scribas, non quemadmodum. — Cujuscumque orationem videris sollicitam & politam, scito animum quoque non minus esse pusillis occupatum. Magnus ille remissius loquitur & securius: quæcumque dicit, plus habent fiduciæ quam curæ. Nosti complures juvenes, barba & coma nitidos, de capsulâ totos: nihil ab illis speraveris fortè, nihil solidum. Oratio vultus animi est: si circumtonsa est & fucata & manufacta, ostendit illum quoque non esse sincerum & habere aliquid fracti.* Senec. Ep. 115.

serious matters) be less attentive to his expressions, and the ranging of his words, than to sentiments and the matters he treats of. When you find a Discourse laboured and polished with so much care and pains, you may conclude, says he, that it proceeds from one of a moderate genius, who is concerned about trifles. A Writer who has a great and elevated mind, stays not at such minute circumstances; he speaks and thinks more nobly, and in every thing that he does, you may discover an easy and natural air, which shews a man rich in himself, and who doth not endeavour to appear so.

HE afterwards compares this glittering and ornamental kind of Eloquence, to young men curiously adorned, and who are always before their looking-glasses,

glafs, or at their toilet: (t) we can expect nothing great and folid from men of this character. Juſt ſo it is with Orators, Diſcourſe is as it were the countenance of the Mind; if a man is trim in his dreſs, it is a ſign that there is ſome defect in his mind, and that it is not in its right frame; ſuch kind of adorning, which is attended with ſo much art and ſtudy, is not an ornament worthy of Eloquence.

WHO would not think upon hearing Seneca ſpeak after this manner, but that he was a declared enemy to False-taſte, and that no-body was better able than he to oppoſe and prevent it? And yet he contributed more than any one to the vitiating men's minds, and corrupting Eloquence: I ſhall have occaſion to ſpeak of it in another place,
and

(t) *Barba & comanitados, de capſulâ totos.*

and the more readily since this False-taste of glaring thoughts, and a sort of pointed expression, which is properly Seneca's character, seems likely to prevail in our age. I don't know but it may be a token and presage of that ruin with which Eloquence is threatened amongst us, and of which the enormous luxury, which reigns more than ever, and the almost universal decay of good manners, are perhaps the terrible forerunners.

As Seneca himself observes (and he is an instance) there sometimes needs but One man, provided he has a great name, and by some peculiar talents has the art of gaining credit, to bring in vogue this False-taste and Corrupt stile. People through a secret ambition are for distinguishing themselves from the common herd of Orators and Writers

ters of their time, and for opening a new road in which they march rather alone at the head of their new Disciples, than in the steps of their old Masters. They had rather pass for Men of nice Discernment than true Understanding, preferring any thing glaring to what is solid, and the marvellous to what is natural and just ; they had rather address the imagination than the judgment, dazzle the mind than convince it, and surprize men into approbation than deserve it.

WHILST one of this character by a kind of forcery and soft enchantment carries off the admiration and applause of superficial people, who are the greatest part of Mankind, other Writers induced by the charms of novelty, and hopes of the same success, are insensibly carried away by the
 torrent

torrent, and add to its force by going along with it. Thus this new-fashioned Taste without much difficulty turns out the former, tho' preferable to it, soon passing into a law, and overspreading whole nations.

THIS consideration ought to excite us to be diligent in putting a stop to, and hindering as much as possible the destruction of true Taste; and those upon whom the publick instruction of Youth depends should look upon this as an essential part of their duty. The customs, manners, and laws of ancient nations are altered; they are often put in computation with our characters and customs, and the knowledge of them can be of little use to us. What they have done is past, and we expect no return; the most considerable actions have

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had their course without our expecting the like again.

THE revolutions of Empires and States have perhaps very little relation to our present situation and necessities, and are therefore of less concern to us : but Taste, which is founded on unalterable principles, is the same at all times ; and this is the chief advantage proposed to young people from their reading the Ancients, who have always, and with reason, been looked upon as the masters, depositaries, and guardians of sound Eloquence and Taste. In short, amongst all those things which contribute to adorn the Mind, we may say, that this is the most essential, and ought to be prefer'd to all the rest.

THIS Taste is not confined to polite Learning, it likewise relates,
as

as we have already hinted, to all Arts, to all Sciences, and to all kinds of Knowledge. It consists then in a certain, just and exact Discernment, which makes us perceive in each of these kinds of Science and Knowledge, what is most extraordinary, elegant, and useful, most essential, agreeable, or necessary to those who apply themselves to them; consequently therefore this Study must be carried just so far as to know how to separate as we ought that which merits a particular application and to be preferred to all the rest. For want of this we may fail in the essential part of our profession without our perceiving it; and this defect is not so uncommon as may be imagined; an example taken from the *Cyropædia* of Xenophon, may make this more evident.

CYRUS, Son to Cambyfes King of Perfia, had long been instructed in the art of War, doubtless by one of the most able, and best esteemed masters of his time. Cambyfes one day discoursing with his Son, put him upon talking of his Master, of whom this young Prince had a very great idea, and from whom he pretended to have learnt in general whatever was necessary for the right commanding an army. Has your master, said Cambyfes, given you any lessons of Oeconomy, that is to say, of the necessary methods for looking into the wants of an army, to provide their food, prevent sickness, take care of the health of the Soldiers, and to strenthen their bodies by frequent exercises, to excite emulation among them, procure obedience from

from them, and to be esteemed and beloved by the Soldiers?

To all these particulars, and many others which the King run over, Cyrus answered, that he had not spoken one word, and that they were entirely new to him. And what then hath he taught you, said Cambyfes? The exercise of Arms, replied the Prince, to mount a horse, to draw the bow, to throw a javelin, to mark out a camp, to draw the plan of a Fortification, to range the Troops in battle-array, to review them, to see them march, to defile and to encamp. Cambyfes fell a laughing, and gave his Son to understand, that he had taught him none of those things that were most necessary for a good Officer, and a skilful General; and in one Conversation only (which certainly ought to be studied

died

died by all young men of Quality designed for the Army) he taught him a great deal more than he had learnt in several years of that famous master.

WE may in every profession fall into the same inconveniency, either because we do not give sufficient attention to the main end which is proposed from our Studies, or because we have nothing but custom for our guide, and blindly follow the footsteps of those who are gone before us. Nothing is more necessary than the knowledge of History. But if we content ourselves to load our memory with a vast number of facts which are not material, and of but little concern to us, if we do but amuse ourselves with the dates or difficulties of the Chronology, or Geography, if we will not give ourselves the trouble of
making

making ourselves acquainted with the genius, the manners, and the characters of the great men there spoken of; we shall have learnt a great deal, and know but little.

A Rhetorician who, perhaps, is very learned, will run into a long train of precepts, defining very exactly every trope and figure, justly remarking the distinction, and very tediously treating of parallel questions, which were formerly banded about very briskly by the ancient Rhetoricians, and thus resembling that Rhetorician (u) who Cicero tells us, was only capable of teaching people not to speak at all, or to speak ill.

IN Philosophy we may employ
a

(u) *Scriptit artem Rhetoricum Cleanthes, sed sic, ut, si quis obmutescere concupierit, nihil aliud legere debeat.* Cic. de Fin. l. 4. n. 7.

a considerable time in knotty and abstract disputations, and even in learning a number of fine, uncommon, and curious matters, whilst we neglect the most essential part of this study, which is forming the Judgment, and regulating the Manners: In one word, the most necessary quality, not only in relation to the art of Speaking, and the Sciences, but also for the conduct of Life, is this Taste, this Prudence, this Discernment, which teaches us in every particular, and on every occasion, what ought to be done, and how it is to be done (w).

THE advantages of a good Education whereby the Taste is fixed, the Mind improved, and our Manners regulated, is evident, not only from

(w) *Illud dicere satis habeo, nihil esse, non modo in orando, sed in omni vitâ, prius consilio.*
Quintil. lib. 6. cap. 6.

from the difference observable among particular persons, but even among whole nations.

THE Athenians were not possessed of a large territory in Greece, and yet how far did not their Reputation extend? By carrying the Sciences to perfection, they raised their glory likewise to the utmost height. The same School formed excellent Men of all kinds. From thence came skilful Orators, famous Captains, wise Legislators, able Politicians. That fruitful spring dispersed the same advantages to all the liberal Arts, even such as seem'd to have least relation to it, *viz.* Musick, Painting, Sculpture, Architecture. By this means were they regulated, enobled, made perfect, and, as if they had sprung from the same Root, and were nourished

F by

by the same Soil, it caused them all to flourish at once.

WHEN Rome became Mistress of the World by her conquests, she became likewise their admiration and model, by beautiful productions of the Mind of almost every sort; and by this means gain'd over those who were subjugated to her Empire, another kind of superiority, much more flattering than that gained by her arms and victories.

AFRICA, formerly so fertile in Men of wit and extraordinary genius, thro' the neglect of Literature, is become perfectly barren, and even barbarous: From whence it takes its name, having for many ages not produced a single person remarkable for any excellency, who hath recall'd to mind the Merit
of

of their Ancestors, or seemed to have any remembrance of it himself. As much may be said of Egypt, which had been look'd upon as the Fountain-head from whence all the Sciences flow'd.

THE contrary hath happened to the People of the West and North. They were long thought unpolish'd and barbarous, because they had no Taste for the productions of the Mind. But as soon as polite Learning got ground among them, they produced great men excellent in all kinds of Litterature, and of all Professions, who equall'd other nations in whatever was most solid, sublime and excellent.

IT is daily observed, that as the Sciences get among any People, they transform them into new men, bringing them out of the obscurity

in which they had languished, and from the brutishness natural to them, by softening their inclinations and manners, and giving them a better regulated Polity, and Laws that were more humane. Thus are they an undeniable instance that Men's minds are much the same in different climates ; that it is the Sciences only that make so honourable a distinction ; that Nations are exalted or debased according as these are cultivated or neglected, that they draw them out of obscurity, or again overwhelm them in it, and seem to determine their fate.

BUT without searching into History, we need but turn our eyes upon what passes in Nature, which shews us the vast difference that Tillage makes between two pieces of ground in other respects much
the

the same. The one being neglected is wild and over-run with thorns; the other being stored with all sorts of grain and fruits, and adorned with an agreeable variety of flowers, collects together in a little spot whatever is most rare, useful, and delightful: Its master's care makes it an happy epitome, as it were, of all the beauties of different seasons and countries. Thus is it with our Mind, and we are always paid with interest for the pains we take to improve it. This is the fond which every man conscious of the great things he was made and designed for, should strive to enhance the value of: (*) A fond so rich and fruitful, and so capable of immortal productions, is alone worthy of all his attention.

IN

(*) *Nihil feracius ingeniis, iis præsertim quæ disciplina ex culta sunt.* Orat. n. 48.

IN reality, the mind is nourished and strengthened by the sublime truths with which it is furnished by Study. It grows and increases, if we may so speak with those great Men whose works it studies, as we assume the manners and sentiments of those with whom we, for the most part converse. Through a noble emulation it values itself for aspiring to their fame, and has hopes of success by seeing that they have had. Forgetting its own weakness, it successfully endeavours to rise with them even above itself. Unfruitful sometimes in its own fond, and confined within very narrow bounds, it invents little, and is easily exhausted; but Learning supplies this unfruitfulness, and helps it to draw from others what is wanting. It extends its light and knowledge by the assistance of others

thers, carries its views farther, and multiplies its ideas, making them more various and lively: It shews how to dress truth in several shapes, discovering the great extent of principles, and assisting it in drawing the most distant consequences from them.

WE are born in darkness and ignorance, and bad Education gives us many wrong prepossessions; but Study disperses the former and corrects the latter, making our own thoughts and reasoning just and exact: This gives us for guides and models, the brightest and wisest men of former ages, (y) who, in this sense, may well be stiled with Seneca, the Masters and Instructors of Mankind. Lending us their
judg-

(y) *Quam venerationem perentibus meis debeo, eandem illis preceptoribus glueris humans, à quibus tanti boni initia fluxerunt.* Senec. ep. 46.

judgment and their eyes, it enables us to go on safely, by the light which these excellent guides carry before us : These after having passed the most severe examination of so many ages and people, and survived the ruin of so many Empires, attained by unanimous consent to be the supreme judges of Taste, and compleat models of whatever is brought to greatest perfection in Literature.

BUT the advantages of Study are not confined to what we call Sciences, it likewise qualifies us for Business and great Employments.

PAULUS ÆMELIUS, who put an end to the kingdom of Macedon, well knew how great men are formed. Plutarch observes the particular care he took in the education of his children. He was not
fatis-

satisfied with making them learn their own language by rules, as was then the custom, but made them likewise study Greek. He provided them Masters of all sorts, in Grammar, Rhetorick and Logick, besides those who were to instruct them in Military affairs; and he assisted himself, as often as possible, at all their exercises. When he had conquered Perseus, he would not condescend so much as to cast his Eyes upon the immense riches that were found in his Treasury. He only permitted his Children (whom the Historian calls *Φιλογραμματισται*, lovers of Learning) to take the Books belonging to that King's library.

THE success answered the pains of so intelligent and careful a father. He had the advantage of giving Rome a second Scipio Africanus,

canus, who conquered Carthage and Numantium, and was no less renowned for his uncommon Taste in polite Literature and the Sciences, than his extraordinary Military virtues. (2) This great man always kept near him, whether in peace or war, Polybius the historian, and the philosopher Panætius, whom he honoured with particular marks of friendship. 'No-
 ' body, says an Historian, speaking
 ' of Scipio, knew better how to
 ' intermix a state of ease and that of
 ' action, nor make a better use of his
 ' vacancy from business; divided
 ' between the employments of
 ' war

(2) *Scipio tam elegans liberalium studiorum omnisque doctrinæ & auctor & admirator fuit, ut Polybium Panætiūque præcellentes ingenio viros domi militiæq; secum habuerit. Neque enim quisquam hoc Scipione elegantius intervalla negotiorum otio dispunxit, semperq; aut belli aut pacis servit artibus: Semper inter arma ac studia versatus, aut corpus periculis aut animum disciplinis exercuit.*
 Pater l. 1. c. 13.

‘ war and peace, between arms
 ‘ and study, he either inured his
 ‘ body to dangers, or improved
 ‘ his mind by the Sciences.’ It seems
 probably to be of him that (a) Ci-
 cero says, that he had the works
 of Xenophon ever in his hands; for
 I know not whether this will suit so
 well with the former Scipio.

(b) LUCULLUS received great as-
 sistance from reading good Authors
 and studying History. Seeing him
 appear at once at the head of Armies

G 2

we

(a) *Africanus semper Socraticum Xenophontem
 in manibus habebat. Lib. 2. Tusc. quæst. n. 62.*

(b) *Magnum ingenium Luculli, magnumq; opti-
 marum artium studium, tum omnis liberalis &
 digna homine nobili ab eo percepta doctrina—
 Ab eo laus imperatoria non admodum expectabatur--
 sed incredibilis quædam ingenii magnitudo non de-
 sideravit indocilem usûs disciplinam. Itaque cum
 totum iter & navigationem consumpsisset partim in
 percontando à peritis, partim rebus gestis legendis,
 in Asiam factus imperator venit, cum esset Roma
 profectus rei militaris rudis. Lib. 4. Academ.
 quæst. n. 1. & 2,*

we admire his prodigious capacity. He left Rome, says Cicero, without any experience in the Military art, and came into Asia a compleat and finished Officer. His excellent genius, improved by the study of the liberal Arts, served him instead of experience, from which, however, he seemed to want no supply.

BRUTUS spent great part of the night in instructing himself in the Military art, by the accounts of the exploits of the most famous Commanders, and did not think the time lost which he spent in reading Historians, particularly Polybius, upon whose works he was employed just before the famous battle of Pharsalia.

IT is not difficult to conceive, that the particular care the Romans took in the later times of the Commonwealth,

monwealth, to improve the minds of their Youth, should naturally add a new merit and lustre to the great qualities they enjoyed besides, by enabling them equally to excel in the business of the Army and that of the Bar, and with like success to manage the employments of the Sword and Gown.

It sometimes happens that great Men not having improved their Mind by Study and polite Learning, diminish the splendor of their own achievements, by the jejune, confused and insipid accounts they give of them, so are not able to support by their Pen what they have gained by the Sword. In this they differ very much from Cæsar, Polybius, Xenophon and Thucydides, who, by the liveliness of their Descriptions carry the Reader into the field of battle, and shew

shew him the manner of disposing of the men and laying out the ground ; let him see the beginning of the attack and the success, the inconveniencies which happened and their remedies, the different turns of fortune and the causes of them ; and by this detail lead him as it were by the hand to the event of the battle.

THE like may be said of those employed in Treaties, or as Magistrates, in Governments, or to execute other Commissions; in a word, all sorts of Employments, in which there is occasion for a Man's speaking in publick or in private Conferences, for writing or giving an account of his proceedings, for managing the tempers of people, gaining them over and persuading them. And what Employment is there which does

does not require almost all these Qualifications.

THERE is nothing more common than to hear People in business very much complain of the neglect of their Education; long experience and serious reflection having taught them to lament the not being brought up with a Taste for the Sciences, the use and value of which they begin too late to experience. They own that the want of this has hindered them from or rendered them unequal to great Employments, or made them sink under their weight.

WHEN upon certain remarkable occasions and in eminent stations we see a young man of Business, who has been improved by polite Learning, attract the applause of the Publick, what Father is there, who
would

would not wish for such a Son ? and what Son, of the least understanding, would not desire to be so successful ? then every-body agrees in observing the advantages of the Sciences ; every-body perceives how much they may contribute to raise a Man above others of his age, and sometimes even above his condition.

BUT were there nothing else in Study but habituating us to labour, lessening the fatigue of it, putting a stop to and fixing our natural levity of mind, getting the better of our aversions to application and a sedantary life, and overcoming whatever enslaves and captivates us, that itself were sufficient advantage. In truth, it takes us off from idleness, gaming and debauchery ; it helps to fill up that vacant

cant time which lies so heavy upon some people's hands, and makes that leisure very agreeable, (c) which without the aid of polite Literature is a kind of death, and in a manner entombs a man alive. It enables us to form a true judgment of what is published, to make an intimacy with Men of Wit, and to get admittance into the best company, to partake of the most learned conversation, and to furnish on our part matter of discourse, without which we should be mute; in short, this makes conversation more useful and agreeable, by interspersing Facts with our Reflections, and by setting off the one by the other.

It must be owned, that oftentimes in conversation and business,
and

(c) *Otium sine literis mors est, & vivi hominis sepultura.* Senec. ep. 82.

and even in compositions, there is no occasion for the Greek or Roman History, Philosophy or Mathematicks; yet (d) a proper application to these Sciences, gives the mind a justness and solidity, an exactness, and even a gracefulness, which is easily perceived by intelligent persons.

(d) *Ipsa multarum artium Scientia etiam aliud agentes nos ornat, atque, ubi minimè credas, eminet & excellat.* Dial. de Orat. cap. 32.

F I N I S.